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ΑΠΟΚΡΥΠΤΑ ΑΠΟΚΑΛΥΠΤΑ.

VELATA Quædam REVELATA:

SOME

Certain, hidden, or vailed Spiritual Verities Revealed.

Upon occasion of
Various very prying, and critical Queries

Concerning { God,
The Devil, & Body,
Man, as to his Soul, and
Heaven, Spirit.
Hell,
Judgement, &c.

Propounded to { George Fox,
John Perratt,
Samuel Fisher.

And after that (with a complaint for want of, and ~~rather~~ urgency for an Answer) re-propounded to *Edward Burroughs*.

By two persons, choosing to notify themselves to us no other way then by these two unwonted (if not self-assumed) Titles, viz. *Livingus Theodorus*, and *Sabina Neriab*. Which Truths (as there inspired by the Spirit of God) are here expired in love to the souls of men.

From out of a Hole in the Gate-House at Westminster. through an Earthen Vessel there Imprisoned for the Testimony of Jesus, known among men by the Name of SAMUEL FISHER

LONDON, Printed for Robert Wilson, 1661.

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T Hese Returns to the Letter, and Replies to the Queries here ensuing, were in no wise written at first with any purpose of publishing them so generally as at the Press: But with particular respect to the satisfaction of those two private Querists only, viz.

L. T. & S. N. who have (on their part) so privily all along managed the matter of their enquiry, that we can truly say (notwithstanding our express desires to them of such a thing) we cannot learn to this very day, by any hint to us (as from themselves) distinctly either Who, or What, or Whence, or Where they are; their Letters bearing no date from any Sign or Place, whereby we might be put into a capacity to come unto any outward Cognizance of, or Acquaintance with them; And themselves not willing (for ought I see) to be known to us either by their faces, or by the places of their abode, but onely by these two (I will not say Hypocritical, but) Ænigmatical names of Livinus Theodorus, Sabina Neriah. But so it was, that they never sending at all for our Answer to their Queries to that person nominated by themselves, with whom it was left for them at their own request*, but about five or six weeks after it was made ready for them, propounding their Queries all over again verbatim to E. B. together with not onely expressions of greater earnestness, and sharper eagerness after an Answer, but also a Letter of complaint against us three, G. F.

J. P. S. F. as either nilling or neglecting, and not at all regarding to gratifie our friends (as they style themselves) in a matter of so grand importance; and lastly, they not yet coming, nor so much as sending to me for it, though in a Letter left for them, and carried to them by their Messenger, it was long since signified to them, that it lies by me

* Viz. Robert Wilton, who together with my self, was then, and is still imprisoned in Westminster Gaolhouse, where, and from whence also this present Answer was written and given forth.

for them, if they would either call themselves, or send for it to me by any that might signifie to me where any of us (as occasion is) may speak with either of them; their Messenger also intimating (as I hear) that their expectation and desire now is of seeing something Printed as an Answer to them. I held it meet, in no less love to their souls (who e're they are) and even to the souls of all men, then to my own, to commend and commend this long since written Reply in Print to their or any other persons, whether private, or publick perusal, in such manner and form as hereafter follows.

S. F.

These

**Some certain, hidden, or veiled spiritual
Verities revealed, &c.**

FRIENDS, *quam masculini, quam feminini*, and that (as may well seem, at least to some *mendaciter & falsis potius, quam veraciter & sincere*) subscribe your selves (respectively) by these two more *Latine, Greek, and Hebrew*, then *English* Names (which are significative of a nature and state which your selves are short of.) of *Living Theodorus*, and *Sabina Neriah*.

I have seen your thirteen *Queries* propounded to G. F. J. P. and my self, or either of us, together with your (seeming *symptomatic*) Preface to them, wherein (after an acknowledgement of our Ministry as such, whereby people may be brought into a posture or frame of spirit, in which they may be capable to receive the *Mystery of Godliness*, which ye believe also by the *Light within us*, to be in a great measure elucidated unto us) you express your selves in some other particulars in such wise, as gives me occasion (by way of *Preface* to my *Answer*) to premise something as to them. You intimate of the things exhibited to us in your *Questions*, that they are matters of such weight, that the consideration thereof, hath oft much reflected upon your spirits, so that you have gone sometimes to our Assemblies in hopes to hear Discourses of such like; as bring of great concernment, and very pertinent for every one so known; but though ye have heard us promising felicity, and consolation in the Creatures obedience, and threatening judgement and misery in his disobedience; yet we never explicated (so as to your satisfaction) when, where, and in what manner they must of necessity participate of the one or the other. Hereupon, and for other reasons by you alledged, viz. the profitable-
ness.

ness of writing above verbal Discourses, as in which things discor-
sed are more subject to be obliterated, wrested, perverted, and the intel-
lect more obfuscated, then in the other (which all are reasons of
little cogency (if there were no other) to enforce me to an-
swer the curiosity of your itching minds in this case, sith I well
know, that in the Power and Spirit of God, truth may be im-
bedded both much more, and to many more also, that are of open
and honest hearts, in one hour by word of mouth, then it can
by the writing of many days, to men, who have (*pruritus cogn-
scendi*) more desire meerly to know, then mind to do what
good is already known: I say (as you say also) that (*deus est super-
ius*) you present to us the following *Queries* in writing, in order
to receiving a satisfactory Answer in the same way of writing,
hoping it will not be offensive, sed potius cum delectatione accepta,
(but acceptus ye should have said, had ye heeded what ye
wrote) promising in case ye do receive our Answer in plain,
honest, down-right words, ye will be obliged not onely to ac-
knowledge your selves to be our friends, but, us also to be *Agnos-
cendos*, and be ready to acknowledge the truth of our Principles be-
fore, or say that you shall bear oppose us.

Now truly Friends, here are (not a few) very fair pretences
and seeming shews of simplicity, but yet (*serpens in herba*)
there is an eye (that is not evil neither, but pure and single)
which sees more of the Serpens, then of the Sains in all this,
and in the *Queries* that follow after it; and more of that sub-
tlety of the Enemy, then of that simplicity that is in Christ,
whose meat and drink it was to do the wil made known, whilst
the other feeds, no higher then on that dust of desiring to
know, and discourse of those many truths, which he never
winds, nor means that they shall have so much influence upon
his heart, or dominion over him in his life, as to order him
highly according therunto, in either the one, or the other:
Whereupon we could very well excuse ourselves (as the Lord)
if we should answer you no otherwise, then by answering you with
word: And for my own part, though it is not at all offensive
to me (if it never prove so to your selves) yet (as delightful
as ye take it to be to us to be presented with your *Queries*,
wherein ye shew your own delight to be in minding things too
high

high for you, or for any but such whose dwelling hath been long in the deep, before ye are truly come to the well acquainted with the first Principles of the *Oracles of God* within your selves.) It takes as little delight in, as I do *affairs* your own, or any ones presumptions of this kind, as being altogether as useless, as it's *useless*, and well-nigh as useless for us, as it's *useless* for you, or any to engage us to it, or expect it from us, that we (who, howbeit ye, who come but sometimes to our Meetings (as ye say) have seldom heard us have so abundantly opened the *truth* in those very points concerning God and man, as to his Body, Soul and Spirit; Heaven, Hell, the holy City, the Day of the Lord, and the Eternal Judgement; and so long directed people so that true Light which onely gives the knowledge of all these very things ye enquire after; and this not onely by our verbal discourses, but also in our Books, which are extant in all places to the publique view of all persons) should condescend to exercise our selves still in writing the same o're and o're again, to gratifie every two or three single persons in private, in order to the feeding of every *air* fancy, which would fain furnish it self for windy discourses thereof, with notions and comprehensions of those weighty Truths of God, which it's fitter for wise men to wait in Silence on the Lord for the feeling the Truth of, within themselves, in that Light, out of which they can never be known, then in a flood of words to stand questioning and replying one to another about them, and which (though it's very pertinent, and also necessary, yet) it's not more pertinent, nor necessary for every one to know, then it's necessary for every one, that would know these in truth, to know them by the manifestation of the Spirit of Truth, which leads into all Truth, within himself, there being no Dispensations nor Administration either below or beyond that of the Spirit within, and the inspiration of the Almighty, that gives that Wisdom and Understanding, whereby onely they, and all just souls, can be discerned: So that it may be truly said of Christ (the true Light, who in measure enlighteneth every man) as in order to the knowledge of God, a man's self, and all other matters ye query about:

Si Christum nescis, nihil est scire a se.
 1. Si Christum nescis, nihil est scire a se.

Ye have *Moses* and the *Prophets* within; *viz.* this written, spoken, manifested in you; *Quod tibi ne vis fieri alteri ne feceris*, and (*Reus*) *Whosoever ye would that men should do unto you, do ye unto them*; This (*said Christ*) is the *Law*, or *Moses* and the *Prophets*; but if ye will not be admonished nor persuaded by *Adams* and the *Prophets*, neither will ye be persuaded by such of us, who were once dead in sin with you, but are now risen to life by the power of God, which is his Light, and in the same sense to speak unto you from the dead.

And as for your *giving* or *disowning* of us to any such, as before you shall *know* us, it's little to us, if ye own us to be of the truth, unless ye come together with us into *union* with it; for we know (whether ye confess to, or deny us) that we are of God; & that the World lieth in that wickedness that cuts off from him; and that we are *against* *Adams* such as hold forth that *infallible everlasting Truth* of God, which hath very amply revealed to us of its secrets, which Truth needs no man at all to plead for it (for it pleads both for it self, and for its Children) much less such as seem to side with it without in words, yet indeed resist the power of it in themselves: If ye be so wise as to submit to the teachings of it, ye shall be wise to yourselves, & to the salvation of your souls; but if you slight or scorn it, so as to seek or seem to be above it, ye alone must bear it, in the judgement of it.

To conclude, though as one of this world's fools may ask much more then many a *wise man* in Christ may think fit to answer to; so one that is a *fool* for Christ, may answer much more truth then many of the *wise men* of this world may think fit to acknowledge to be satisfactory; yet, that ye may not think, I say, that ye may not think we forbear to Reply upon the account of any such difficulty or depth in your Questions, as transcends the capacity of these ye deal with, whom ye deale (for all your owning them above others) not a little inferior to your selves, and that (like the *staggerard*, who is wiser in his own eyes then seven men that can reason a reason by) may not grow more prudent, then judicious, as many are apt to do in their own conceits, so apt to judge them altogether unanswerable, if your Questions be answered altogether, in at least some more hopes of your conviction and conversion by us, then fear of your contradiction, or confusion of us, I return to your following Queries, as hereafter follows.

Query 1.

Query 1. What is God really in himself, without any definition? And in what did he dwell, and manifest himself before the foundation of the Heavens and the Earth was laid?

Answer 1. God, as he is really in himself, is beyond all definition of ours at all, being not determined to his *Hic & Hunc*, as all created beings are, being (as to time and place) not definite, nec circumscriptive in either; but, if speaking by way of such description as those have made of him, who have seen and known him, may, *de facto* (as *de jure* it ought to do) amount to the satisfaction of your prying minds, which would fain be intruding into things which ye have not seen. I answer, God, (whatever more he is, that's nothing to us, *quæ supra nos, nihil ad nos*, the secret things of himself, are onely to himself, whose mind in all things absolutely, who hath known? But things reveal'd onely to us, to speak of, and to our Children is really in himself, whatever he hath at any time, in and by his Son, revealed himself to be, in and to his holy Prophets, and Children; and whatever they in all ages (as moved by him so to do) have declared him to be, whether by word of mouth, or Scripture: And so whatever ye there read, God is, that God is really, indeed, and in truth, (*vis.*) a Spirit, Light, Love, that One, Omnipotent, All-sufficient, Spiritual, Substantial, Living, Everlasting, Infinite Substance, which hath his own being of himself, and gives being, life, breath and All things unto All, in whom we, and all mankind, who are his offspring, both live, move, and have our being.

Howbeit, there is not in every man, nor in all those that read of him there, and can speak of him, what they there read, the true knowledge of him so, or yet to be; for they onely truly know him to be this or that, who witness him truly to be this or that, by and within themselves; so those inquiring who were ever teaching such and such things know

know him not, who ere they are, that prate this and that of
 him (like Pyes and Parrets, which may be taught *verba
 stru conari*) yet come not to find and feel him so to be, as they
 say of him, by feeling after him in his own Light, by which
 he draws nigh to, and is not far from every one of us by
 which *(in omnibus aequaliter, though not aequaliter)* in some
 measure, though not the same measure, he manifests something
 of himself in every Conscience, and by which in, and to
 such as love him, and keep his Commandments given out
 in the same, he manifests himself in such wise as he will not
 do to the World; yea, in such wise that they can expe-
 rimentally say he is so or so, by what they see concerning
 him, and are made fully sensible of in themselves; in such
 wise that they have the witness of it in themselves, and can
 set to their seal, That God is, and that he is true, good, mer-
 ciful, faithful, just, righteous in taking vengeance, that he is
 a Judge, a Protector, a Saviour, a Redeemer, and whatever else
 he is said to be, even of a truth; yea in such wise as to say
 with Job, I know that my Redeemer liveth: With Mary, My
 Spirit rejoiceth in God my Saviour: With Paul, We are saved by
 his Grace; Christ liveth in me, &c. Whom as whoever thinks
 or sayes he knows God, because he can say something of
 him at second hand, in a form of words, and the same truth
 (perhaps) which he reads written of God in *their Scriptures*,
 who declare no more of him, than what their own eyes,
 ears, and hands, do see, feel and handle of him (as we do,
 and they did, who wrote of old that holy Scripture) and yet
 know him not nigher hand, in that which is of himself, with-
 in their own hearts, even that by which *visus est ei deus*, not
 onely whatsoever is known of God at all, but also whatever
 is to be known of him, or knowable at all, is manifested in him,
 Rom. 1. 19. he deceives and mistakes himself; and what ere
 he thinks he knows of God, he knoweth nothing yet of
 him, or of ought else, as he ought to know, therefore saith
 the Wisdom of God, 1 Cor. 1. 21. In the Wisdom of God, The
 world by Wisdom knew not God. And 1 John 2. 4. He that saith, he
 knoweth God, and keepeth not his Commandments, is a liar, and the
 truth is not in him. And so such wise sayers and knowers as
 these (and such were the Scribes, who were ever scraping in the

the Scriptures to find God, and his life; yet never knew him at any time, nor saw his shape, because they heard not his Voice, nor heeded his Word in themselves, Job. 3. 37. O God saith, Though ye say, God lieth, yet all live ye swar falsely. And why falsely? Was not that a truth, that God lieth? Yes, but not a *truth* truly testified unto by them; (any more then what is testified in *foro hominum*, in mens Courts, by such as being not eye-witnesses thereof, have it only by *hearsay* from others) because they withstood to it but in *stole words*, which they had, and heard from such, who knew him to live, while themselves knew him not to live within themselves. Where as heretofore ye Query, *What God really is in himself?* As God saith of himself, *I am that I am*; so say I, *Deus est id quod est*; God is what he is: And if ye, who by your asking of us, profess your selves to be yet ignorant of him, and so to worship (if yet ye worship him at all) an *unknown God*, as the wise *Athenians* did; would know him in any measure, as he is really in himself: My Counsel to you is, to stand still in his own Counsel, namely, his Light in your own Consciences, that in that you may be led forth into his life and likeness, even into the Image of his Son, the Light of the world, the righteous, pure, meek, innocent, gentle, loving, peacable, inoffensive, merciful, compassionate, tender, patient Lamb of God, that takes away the sin of it, who is the express Image of the Father, in that Light that manifests him, and all things (for whatever is manifest, is manifested by the Light) wait for his appearing in his own Spirit and Power to restore his own Image in your hearts; that as he appeareth, ye may appear with him in his glory, which is fulness of Grace and Truth, being transformed into his Image, from glory to glory, by the operation of his holy Spirit, that as he appeareth, ye may be like him; and so see him as he is; then shall ye know the Lord, if ye thus follow on to know him, whose going forth are prepared at the morning to meet those that meet him in his Light, by which he sheweth into our hearts, to give the Light of the knowledge of his glory, in the face of Jesus Christ.

Finally, In answer to the latter part of this your 1st Query, I say, That *Light* which God *now is* (whom no such eye as you look after him with, who ask counsel of man only concerning him, and not of himself alone, either hath seen, or can see) that *same Light* he even *was*. And in that *Light* in which he *now is*, and *dwells* (which is unapproachable by every evil-doer, who hates the *Light*, which is come into him to save him, neither comes into it, lest by it his deeds should be reproved, and which he who doth truth comes to, that his deeds may be made manifest to be wrought in God) in that God *was*, and *did dwell* from everlasting; And as the *outward Sun* is not seen by any other *natural Light*, save that which shines from it self in the *outer world*: So God neither is, nor can be seen by any other *spiritual Light*, save that which shines from himself, into the *inner world* of men's hearts: And in that *Light* in which God *doth now* manifest himself, in the *same* did he manifest himself (if yet it be proper so to ask, and so to answer, as concerning him) before *Time* was, and before there was any Creature extant, to take cognizance of him by such a manifestation, even before the *Foundation of the Heavens and Earth was laid*.

Qu. 2. Whether is there a manifestation of God in every thing that hath a life, motion and being, in this outward Creation? And whether is a Creature to expect ever to know God under any other Dispensation or Administration, further then by the manifestation of the Spirit of God in him, which is given to, &c.?

Ans. This second Query stands in two parts, to the first of which I answer, *Nay*, as 'tis said, *Deo plena sunt Omnia. Est Deus in nobis, agitante coalescimus ipso*: And not onely so, but also, *Qualibet aqua gurgula, qualibet terra, globula, Presertimq; refert, qualibet herba Deus*.

To the second, I answer, *Nay*, there is no other way, Dispensation, or administration, in, or under which a Creature is to expect to know God, further then by the manifestation of the

the Spirit of God is living, for so is written: *Rom. 8: 10* *et spiritus est qui vivificat* (which is) that over us is the *spiritus* of God; is manifest in men, for God hath shown it in them.

Q. 10. 11. Whether the Spirit of God, the Spirit of the Devil, and the Spirit of Man, are three distinct Spirits?

Ans. Yes, the Spirit of God, the Spirit of the Devil, and the Spirit of Man, are three distinct Spirits.

Q. 12. Whether be they essentially impregnated in man? If so, When, and after what manner, were the said Spirits infused into him?

*Ans. In this Query there is a fallacy called, A fine Division and male conjunction. i. e. A question asked of many things together, which (in some sense at least) may be truly affirmed of some of them; but cannot be affirmed of them all: I answer therefore, They are not all three (as your Query seems to intimate) essentially impregnated in man; neither are they all three *de esse hominis*; for first, as to the Spirit of God, a man may remain a man, i. e. A man of the Earth (as to his Essentials) when the Spirit of God which was once given him, is (as David prayed it might not be from himself) no less then totally taken from him; therefore Gods Spirit is not essentially impregnated in man. And as to the Spirit of the Devil, Man was (*Quod Esse*) truly and formally man, before the Spirit of the Devil did prevail to enter him, and will be so again, when that unclean Spirit is again ejected and cast out of him, *Quod potest vel adesse, vel abesse, sine substantia in qua quoad suum esse, hoc non est de essentia huius subjecti*: That which may be differently, either *in* or *extra* the subject, without the destruction of that subject, is so its essential being is not essential to the being of it: But so may be either Gods Spirit, which is Gods gift to man, after he is truly man, or the Devils Spirit, which may be cast forth of man, and yet man truly remain man: Therefore neither of these are essentially impregnated in him.*

As

As to the second part of this fourth Query, wherein you ask, *When, and after what manner the said Spirits were infused into man?* It's of so little consequence to know, that it's well nigh as frivolous for one wise man to enquire after it, as 'tis impertinent and unnecessary for another to refuse it's said therefore as to the two Spirits of God and the Devils, neither of which two are essential to man (as his own Spirit (in some kind at least) may be said to be, of which there is more hereafter spoken) I say not to this; namely, as to that of God, *Quarrendum est potius, quomodo in bone illo spiritum ambulantem, quam quomodo in malevolentem.* And as to that of the Devils, thus, *Quarrendum est potius, quomodo ex male ista evadere possimus, quam quomodo in nos invaserit.*

Query 5. *What is the Spirit of man in it self? Is it natural, good or bad? Is it mortal or immortal? And whether both is a Being distinct from the body (when expired)? If so, how, and where, clearly demonstrating.*

Q. 6. *Whether is there a Soul in man distinct from the said Spirit? If yes, what is it, and where is it present scitacion in us? (plainly manifest it distinguishable) And whether (after the decease of a man) is him a being apart from the body? If yes, Where? and whether in that state is he sensible either of consolation and happiness, or torment and sorrow? And after what manner shall he enjoy the one, or have the other inflicted upon it?*

Q. 7. *Whether is it possible for the soul of man to live without a body? If not, how what body doth it betake it self? Or how is it propagated to Eternity?*

Q. 8. *Whence its properties and operations? And what were those Souls spoken of in the Revelation, which John said he saw crying under the Altar? And what is that Altar? And where did he see it to be? And whether had those Souls bodies? If yes, What bodies were they?*

Ans. As to this fifth Query, wherein you are, *Body*, *Spirit*, *Imagining*, and *concupiscence* in querying, *What* the *Spirit* of *Man* is; and whether *natural*, *miracul*, or *divine*; *And* whether it have a being when the *body* is *expir'd*? *If* so, *how*, and *where*, &c. With which *Qs* Query, not only the latter part of the fourth, but also the whole sixth, seventh and eighth (wherein ye are as critically inquisitive, running out into various *Quirks*, *Quiddities*, and *Quandaries* about the soul, as *Quæ Quid? Ubi? Qualis? Quando? Quibus auxiliis?* &c.) Under which forms of querying, one *Pragmatical Spirit* may ask more questions than many *wise men* may find either while, or with, or good ground to reply to, are to say coinciding, that one cannot be well clearly answered without the rest, I say thus, both unto it, and to the rest, *Fit*.

That *Man* (as God at first made him) was a creature consistent of these Three, namely, *Body*, *Soul* and *Spirit*, each of which the *Apostle* prays on the behalf of them (as in the *Saints*) that they might be kept blameless to the coming of our Lord *Jesus*. *Baill of 1 Thes. 5:23.* which, though *indivisible* with the rest, yet the *complem* making up of that one *composition*, or *creature* called *Man* (as God at first made him) are yet distinct in themselves, and separable the one from the other.

First, as for the *corporeal* *earthly* *body*, which was framed of the dust of the *earth*, into which *Body*, (as *God* in *Gen. 1:26* Principle) it must once return; that is, but the *earthly* *habitation*, in which the *Soul*, (which is in truth more the *man*) *dwells*, and hath its place of residence, and localization for a time.

As for the *Soul*, of which I say it is distinct from the *Body*, and from the afore said *Spirit* alone; that it is possible to have a being not only in conjunction with, but also after its separation from them both, of which you ask, *Where is its habitation?* *Ans.* In *Man*? *Answer*, If ye query (as ye seem to do) of its local *situation*, it is plainly situated in the *Body*, which is a receptacle fitted for it, and to the *earthly* *Organs*, which it *uses*.

man, which, and in, and by which it *Act*, while it is in, in which *Soul* is That *Life* of the *body* which is truly enough by the very *Philosopher* defined to be, *Actus corporis Organici, quatenus est Organicum*, whose definition of it is answer in part sufficient to your query concerning its *Properties* and *Operations*.

2dly, And if ye ask, *Whereabout*, or in what part of the *body* the *Soul* is situated? I say, It is *Quid Totum in toto, & Totum in qualibet parte*, wholly in the whole, and wholly in every part of the *body*. But if ye ask after other then a *local* situation, I say, the *Soul*, which is by *Christ* styled the man's self, and is so more than the outward *Carcase*, (compare *Matth. 16. 26.* with *Luke 9. 25.*), and is a more noble part of the *Man* than the other is; It is situated [naturally] between two *natural* ones, viz. the outward earthly *body*, and the inward heavenly spirit of man; as it is [spiritually] between two *spiritual* Opposites, viz. the *impure*, *corrupt*, *flesh*, and the *pure*, *incorruptible*, *spirit*; which (as contraries) do lust in fallen man, the one against the other.

And as to its having a *being*, a part from the *body*, after the decease of the *body*, or of the man, so far as to his outward *body*, I affirm it hath, and though in your dark minds, ye doubt the possibility of its being without a *body*, and therefore feign a certain *Transmigration* of it of necessity into some other *body*, when it comes to pass out of its own; yet I deny, that as a meer *Pythagorean* dream, it's not necessary, that it must betake it self into some other *body*, when it departs from its own, in order to its propagation to eternity; for it is immortal to any other transmigration (howe'er it may die by sin, from God, who is the truest of life thereof, and so cease to be such a living soul, as at first he made it) and because immortal, therefore its nature eternal, &c. never coming to have some *being* or *other*, either good or evil to all eternity.

And since ye ask, If so, *Where*? I answer, If ye mean as to a *local* circumscription, it's as improper an importune so to ask, of the soul which is *spiritual* *body*, and so *Christ*

the *second man*, the Lord That Spirit also is) a spirit as well as a Body is not in *loco circumscriptivè* at all: But if by *Where* ye intend (as by the following words ye seem to do) *in what state*, namely, a state of *bliss*, or a state of *torment*; that may fall out to it indifferently, to be either *so* or *so*, according to that condition of *distance* and *alienation*, or of *nearness* and *conjunction*, that it stood in, to either God's Spirit, or the Devils; at the time of its departure from the Body.

And whereas it's queried, Whether in that state of *separation* from the Body, it can be *sensible* either of *consolation* and *happiness*, or *torment* and *sorrow*? I answer, *Yes*, Why not? (it being a Spirit) as well as other Spirits, *viz.* the Devils, who were most afraid of going into their torment, when they saw themselves ready to be cast forth into the deep, out of the bodies of those two men whom they once possessed; and the *unclean Spirit*, which when he is cast out of man, whom he once acted in, to his own content and pleasure, walks through *dry places*, seeking rest, but finding none, unless he can re-enter into his house, out of which he was ejected: And the souls under the Altar (of which ye are more *Critical* in querying, than I shall be careful in answering to that *curious* mind that would fain know what it cannot know, or if it could, it must not; which souls are said to cry for vengeance on their adversaries, and therefore were *sensible* of the wrong sustained from them, and yet were souls, existent in an *actual separation* from, and without their bodies, being the souls of such whose bodies had been slain for the *Testimony* of Jesus.

3dly, As to the spirit of man, which is the *best*, *highest*, and *most noble* of the three aforesaid, which concurs to the constituting of man in his *primitive perfection*, it is That *breath of life*, which God breathed into his soul after he had formed him (as to his body) of the *dust of the earth*, whereby he came to be a *living soul*; a soul that did partake of something of God's own life, whereby it did live in his sight; this is that *living Principle* of the *Divine Nature*, which man did before his *degeneration*, and shall again after his *regeneration*, partake of in re-

spect of which, he was, and shall be again (as he takes heed to come into Union with it, and thereby to recover to his first estate) called the *Son of God*, as *Adam* was before he fell; and in respect of which he is said (*principally*) to be made after *God's own Image*, and to be the very *Image and glory of God*; this is that *incorruptible, immortal seed of God*, which whoever comes to witness himself brought forth into the likeness of, is said to be *born of God*, to be *of God*, to be the *child of God*; that doth righteousness, and sinneth not, which who so doth is of the *Devil*: This is that *breath of Gods own immediate breathing* into man, that *spark of life* from him, who is the *eternal Word*, which was *with God*; and was *God*, in whom was the *life*, and his *life* was the *light of men*, which shineth in the *darkness*, in the *dark places* of their earthly hearts, who by the *Fall* are gone out from it into the *lust*, but the *dark soul* comprehends it not: This is that *heavenly part*, or *spirit of man* infused into him from above, which *lusteth* against the *corrupt flesh*, and against that *evil spirit* that hath entred into him, that *lusteth to envy*: This is that w^{ch} mounts upward, and strengthens such souls as stay by it to mount upward with wings as *Eagles*, towards him from whom it comes, while the *earthly part* both tends and draws the *soul* downwards, so that in respect of that *spirit of man* it may be most truly said of *God* in his first making of *Man*,

Os hominis sublimis dedit, calumny videre.

This is that *noble, royal, righteous, holy seed*, which while *man* was at first *born*, made, created and planted after the *nature* and *image* of, he was said to be planted a *noble Vine*, wholly a *right seed*, till by being *alienated, separated*, and *stranged* from it into his *earthly part*, he became a *Degenerate plant of a strange Vine unto the Lord*, a *seed of evil-doers*, that are never more to be renowned, unless they come again to be born of this *holy seed*, which is *droven*, from above, of this *spiritual part*, or *spirit in man* (which gives him the *heavenly wisdom*, which the *wisdom of the flesh*, that is from beneath, and but *earthly, and animal, and Diabolical*, is enmity against) and of this *breath of life*, or *inspiration of the Almighty*, which gives

gives understanding by which he comes again to be a tree of righteousness, a plant of the Lords remembrance, the seed of the Kingdom, the Royal seed; that right seed, that holy seed, which is the substance of the Oak when the leaves fall off, the true man that God made, who in the doing of his will abideth ever, when the Spirit of the Lord shall have blown away all flesh; and all That Mankind that is become the seed of the serpent, the generation of the Vipers so that it shall wither as the grass, and come to nought as the flower of the grass, which to day is, and to morrow is cast into the Oven: Finally, such a living soul as man at first became, when God first breathed into him this breath of spiritual life, to live and dwell in his life, light and presence, when the souls that live in sin, and are alienated from his life through the blindness of their hearts, must die for ever, and ever perish from the light of his countenance. This Spirit of man is the very principle of spiritual life to his Soul, as the Soul is the principle of natural life to his body; whereby as that becomes a living body through the union of it with the soul; So the Soul respectively becomes a living Soul, through its Union with the said Spirit. These three are the three principles, after which the man is respectively, and differently denominated, sometimes after the one, sometimes after the other, from occasion requires.

In respect of the earthly body, of which he is formed, man is denominated, 1 Cor. 15. *body*, *earthly*, and is said to bear an earthly image, and hath his name *Adam*, accordingly, which by interpretation is *Red Earth*.

In respect of the soul he is denominated *Animal*, an *Animal man*, *Souly*, or but *sensual* (as abstract from the aforesaid spirit, *Jude* 19. These are they who are *sensual*, or (as the Greek word is) *ψυχικός*, *Animal*, having not the spirit, 1 Cor. 15. there is a *natural body*, or (as the Greek word is) *σώμα*, there is an *Animal body*, 1 Cor. 2. The *Natural man*, or as the word is, *ψυχικός*, *Animal*. The *Animal man* perceiveth not the things of the spirit: So also James 3. The wisdom from beneath, which only the Soul is capable of, without the said Spirit, which gives that wisdom from above, *πνευματική σοφία*, *spiritual wisdom*, which

of mercy, pity, love, and compassion to their own flesh, and fellow-creatures, as they had while they stood in the first nature. And whereas ye ask above in the fourth query of this spirit of man, as well as of God's and of the Devil's, Whether or no it is essentially impregnated in man?

I answer, That it is essential; that is, pertaining to the very being (and that constitutive) of the Man aforesaid, viz. that man of God, which was of Gods first creating, or is of Gods renewing back again into his own Nature, Image and glory; yea, so, as that such a man cannot possibly be without it, though it is spiritual in it self, and so neither natural (as is said before) nor essential, either constitutive, or consecutive to the being of that man, that is in the transgression and alienation from God, and so degenerated from primitive manhood, into no better state than that of the Beast of the field, which is his figure.

And whereas ye query, Whether the said spirit of man is mortal or immortal? I answer, It is immortal, and neither mortal nor corruptible, but that immortal and incorruptible seed of God, even something of that living Word, which is said to be made flesh, and to dwell in the Saints, that is, said to be ingrafted or put into man's heart, whereby he being begotten into the Will of God, is said to be born of God, and the Son of God, which Principle or innate Word, being received with meekness, saves that soul from sin, and so from the second death, as it stands in union and conjunction with it; which Word is called (James 1.) the royal Word, and is said to be made flesh, and to dwell in the Saints, John 1. as their life.

And whereas ye ask, Whether this spirit of man hath a being distinct from the body, when expired; and if so, how and where?

I answer, It hath a being distinct, not onely from the body, when deceased; but from the soul also when expired; which spirit is quick, powerful, and quickning; and searching the soul in its secrets, and piercing so unto the marrow and reins, that all things are naked and bare before it, and nothing hid from its sight; Whereupon it is said of this spirit of a man, Prov.

20.27. *It is the Candle of the Lord, searching into the inner parts of the belly: This is that Candle whereby the Lord doth search Jerusalem it self; this is that spirit of a man of which it's said, Who knoweth the things of a man; save the spirit of man that is in him? as none knoweth the things of God, but the Spirit of God, and he to whom the Spirit of God reveals them, which is onely to the spiritual man; who by his union with that Light of God in himself, which flowes from the Life, comes to be God's own Image and glory, which all his begotten ones do bear, whose glory is seen to be that of the Son of God, which is fulness of grace and truth.*

And howbeit, the body and soul both may perish, as they sepeare from this spirit, yet it lives and abides for ever, together with all that doth the Will of God made manifest in it. This is that in respect of which, man regenerated by it, is man indeed, such a one as in reference to whom, man in the field is but the beast of the field, as much falling short in the highest of his meer Animals of the spiritual man, as the outward beast of the field doth of him who is meerly Animal; for man at his best estate, abstract from this, even every man is altogether vanity, and a lye, yea, man in honour separated from that understanding which comes from this, is but as the beasts that perish: And men who sepeare themselves from it in their sensual or Animal understanding, so as not to have the Spirit, must (for all their airy notions in the sensual part) once know themselves to be but beasts, or men by the halow; this is that spirit of a man which is able to sustain and bear all his infirmities, but if it be wounded by man's sin, who can bear it? Prov. 18. 14. This is that spirit of man that goeth upwards, and draweth the soul upwards toward God, from whom it is breathed into man; when the spirit of the beast, or brutish man goeth downward to the earth from whence it came, and draws downwards, even to the Chambers of death, and the depths of Hell. This is that, of which while ye ask how, and where it hath a being (if so at all) distinct from the body? I answer in the words of Wisdom it self, Ecclesi. 12. That as the dissolution of the composition, or whole man, which consists

consists of the Three aforesaid, each from the other, then the body returns to the dust from whence it came; and the said spirit returns up to God; that gave it: And that Soul together with it, that hath stood in the counsel of it, while that soul which the body dyes from, while they both lived together in sin dyes both from it, and from God that gave it, for ever, and is left naked, and divested both of its own body, and its own spirit also, and lyes in separation not onely from both these, but also from God, and his good spirit tormented among all evil spirits for ever.

Query 9. What, and where is that Heaven in which it's said God doth dwell? Is it above the Firmament, or must a Creature wait to know it manifest in him, and not otherwise?

Ans. Heaven, is the highest place in either outward and local, or inward and spiritual scituation, and therefore it is called *ἐπάνω*. The Heaven in which its said God dwells, is neither onely above the Firmament, nor onely under the Firmament, but both above it, and below it, and even every where; where he manifests himself in his love and mercy, goodness, grace and glory: And as he dwells in no place, so as to be any where (*circumscripively*) included, so in every place, he is so, as to be no where at all excluded. So that if ye ask, Whether it is above the Firmament onely, and not otherwise? I say, No; for it is also under the Firmament, or else the Son of Man could not have been truly said to be in Heaven (as he is *John 3.*) in that self-same juncture of time, wherein he was standing *bodily*, and speaking to *Nicodemus*; here on earth; neither could the Beast be said (as he is, *Rev. 13.*) to blaspheme the Saints that dwell in Heaven, if they were not in Heaven whilst here on earth; For even He and His Worshipers (*superstitiously*) adore whatever they deem to be above the Skies, and blaspheme it not. Likewise the Apostles dwelling (*translucens*) was in Heaven, *Phil. 3.* whilst they were *bodily* here on earth. Therefore Heaven is as well under, as above the Firmament; yea, it is in very deed in his people.

ples hearts, in every humble, broken and contrite spirit.
 And whereas ye ask, Whether a Creature must wait to
 know it *in himself onely*, and *not otherwise*? I say, Not so nei-
 ther; for Heaven shall be manifest, and known not onely
inwardly in their hearts, who wait for it; but *outwardly* also,
 to such as wait not for it within themselves (as *Lazarus* be-
 fore *some* was to the *rich man's* sight afar off) so far onely as shall
 tend to the aggravation of their anguish, who shall see
 themselves shut out everlastingly from sharing in it. To con-
 clude, the Heaven, which is *God's Throne*, *God's House*, *God's*
Tabernacle, and the place of his Rest, where no *Lyon*, nor any
Ravenous Beast shall be; where no *Liar*, nor *unclean one*, that
 works abomination, hath any place; where none of the
proud, *prying*, *vultureous eyes* can pierce far enough to discern
 the glory of it; where no *haughty fowles* of the air, that are
 lifted up with the *windy wings* of their own *lofty notions*, no
high-climbing Capernaïtes, nor *Thieves* and *Robbers*, that are
 flying about aloft above the Door, which is the *Light within*,
 can ever so high enough to enter, is not onely that *high*
place, locally situated above the Skies, but that *high and lowly*
place also, of a *low and humble heart*, and a *broken and con-*
trite spirit, that trembles at his Word; there he delights to ma-
 nifest himself, who is the *high and lofty One*, who inhabiteth
Eternity, and to make his abode, even in them who are *meek*
and lowly, who dwell *as high* with him in the *Hill* which he
 hath chosen; whose *Hill* is the *highest* above all the *Hills*,
 whose *Jerusalem* is his *Throne*, when all the *Earth* besides it,
 that are foes to him and it, must be as the *footstool*; and as
 no more then *ashes* under the soles of their feet; the *Mount-*
tain of whose House is now establishing on the top of the
Mountain, and exalting itself above all the *Hills*; so that
 all Nations shall go up unto it, while the *proud and lofty* dwell
 down *below* in a *low place*: The *day of life is above*, where the
 upright walk, who are to have *Dominion* over the wicked in
 that Morning that is appearing; who dwell in *Hell*, which is
beneath, and lie in the *grave*, and in the *dust of the Earth*,
 where *Death* gnaweth upon their intrals, and feedeth upon
 them as his Prey.

Query

affirm that it is *within* in the Conscience of every *Malefactor*, or *impudent Rebel* against the *Light*, where the *wrath* of *God* is manifested against *sin*, and on the *Creature* for its *disobedience*, where *Heathenish People*, not liking to retain *God* in their knowledge, nor glorifying him according to what knowledge they have of him, but giving themselves over to *vile affections*, and to *evil things* that are *unseemly*, receive (mark) *within themselves* (as 'tis said *Rom. 1.*) the just recompence of reward, that is *meat* for their *works*; where, as every one whose work is found approved by the *Light* that *proves it*, hath his rejoicing (with that joy which the *stranger* intermeddles not withal) in himself alone, & not in another *God*. So every one, whose work is *reproved* by the same, must bear his own burden, which none can ease him of, or take off from him, whoever he is: And this is *Hell*, which is the *Lake* that *burns* with fire and brimstone, which is the *second death*, where the *fearful*, *unbelieving*, and *abominable* have their part, who have no part, nor portion in *Gods* holy City. And (in answer to the last clause of your sixth query) this I say is the manner of the consolation and happiness, or torment and sorrow, of which ye ask, After what manner shall the *soul* (if it be sensible of either, out of the body) enjoy the one, or have the other inflicted on it.

Query 11. What is it in man that must be made sensible of the joy of the one, through obedience, or the torment of the other through disobedience, since what *God* hath loved, he loves to the end, and the *Earth* must return to the *Earth*, and the *Spirit* to him that gave it.

Ans. The *soul* of man is that in man, which when once departed from its body, which it's the *Life* of, and also from its aforesaid spirit, which is its *life*, must be made sensible of the consolation through obedience; or of the tribulation through disobedience; as it is written *Ezek. 18.* The *soul* that sows shall *live*, though the *Seed* of *God* (had it kept its *own* with it) would have kept it a *living soul*. So *Rom. 2.* it is written, *For you*

lution and the gifts, indignation and wrath; must be upon every
 soul of man that doth evil; but glory, honor, and peace upon
 every soul of man that worketh good, whether they be Jews
 or Gentiles. And this with a non obstante to your words of ex-
 ception at the end of the query, viz. since what God hath
 once loved, he loves to the end; which are neither the words of
 Scripture, nor of the truth; for there it's said, having loved his
 own (which are such onely, who own him in his love) he loved
 them to the end; and this we say is unchangeably so; although
 this is also as unchangeable a truth of God, who cannot
 change. That having from everlasting hated the foreseen
 subjects of his wrath, whom he afore unchangeably ordain-
 ed to be objects of his wrath and condemnation, he hated them
 unto the end; for as immutably as he loves Jacob, which is
 the righteous seed that is ever blessed; he hates Esau or Edom,
 the seed of evil doers, which is never to be renowned;
 which because it is forever the border of wickedness, therefore
 is to the people against whom God hath indig-
 nation for ever. And this notwithstanding. * Mal. 1. 4.
 also your other words in the Query, viz. See-
 ing that the Earth must returne to the Earth, and the Spirit to God
 that gave it: For, as I said above, then doth the evil Soul
 stand most nakedly open to its misery, and sensible of its cor-
 ruption, when it's divorced of that body in which it took its
 pleasure; and of its spirit which should, could, and would
 have led it once (but now it cannot, the gulph being fix-
 ed) to those Rivers of pleasure that are at Gods right hand
 for evermore. And as for that soul that is found doing good,
 it most fully dwelled upon with its glorious House from
 above, and its joy and rest in God, which is its inheritance of
 its house of Clay, or earthly body, wherein it dwelt in bon-
 dage to, and was once groaning under the bondage of its
 own corruption.

Query 12. What is that City that hath no need of the light of
 the Sun, nor the Moon to shine in it, &c. ? And where is its situa-
 tion? And what is that honor and glory, which the Kings of the

Earth must bring into it? And in what manner shall they perform
it? *Alfo, how, and when shall they that are saved, be made inhabi-*
tants of it?

Answer. What need ye Query this of us, if either ye hee-
ded the *Light* in you, which manifesteth all things in their
proper seasons, to such as wait in it, or if ye had wel hee-
ded that very Scripture either, out of which your Query seems
to be fetcht, and founded? Where ye may as wel read what
that City is that hath no need of the Sun to shine in it, as that
it hath at all no need thereof, whose it is evidenced to be
those *Saints of God* that follow the *Lamb*, who is their *Light*,
the new *Jerusalem* which is above, the wife of all the *free-*
born Children of God, which is as a *Bride* adorned for her
Husband, with whom the *Tabernacle of the Lord* is, and with
whom he dwells; and as for the situation of it, is it not ex-
pressly said? (as in the *Visiō* it was seen) it has it come down
from God out of heaven; therefore 'tis a *flour* here on earth,
else also the *Kings of the Nations* could not be said to bring
the glory of their Nations into it; or to serve it with their
glory; for it is to come to pass, that the *Kingdom and nation*
that will not serve thee, (saith the Lord, *Isa. 60. 12.*) shall perish;
yea that nation shall utterly be destroyed. Whose glory that they
are said to bring into it, or to serve it with, or minister to
it withal, is not any of those unlawful, or sinful lusts, plea-
sures, or licentious liberties, wherein they glory as in their
shame (for as in *maxima libertate est minima licentia*; so it is
said, That no unclean thing shall in any wise enter therein, neither
any thing that defileth, or worketh abomination, or maketh a lie);
but their gain and *substance*, which the Lord himself saith he
will consecrate to the God of the whole earth, and to the service
of his truth, as they before in their blind minds consecra-
ted it to the service of their Lord God the Pope, and the set-
ting up of his trashy Traditions: For the *Lamb*, who is the
Light of his holy ones, who are this City, is worthy to receive
power, and riches, and wisdom, and strength, and honour, and
glory, and blessing, and all created things; for, for his sake they

and were created, Rev. 3. and forthwith that are with him
 on mount Syon, who are called, and chosen, and faithful;
 who are his Priests and Ministers (*non nomine tantum*) not
 in name onely, as the Popes and the Worlds Idol-shepherds are,
 but *reapse*) indeed and in truth; who, as the Lord saith,
 Iſa. 6. 6. shall eat the Riches of the Gentiles, and in their glory
 boast themselves, improving the excellencies of the outward
 Creation in wiser ways, and to much better uses and ends,
 than such Drones as the Popes Divines, who have devoured
 the good of all Lands, under a meer pretence of serving
 Christ, in the service of their own lusts and bellies. And
 whereas ye ask, When shall those that be saved be made the Inhabi-
 tants of it? I answer, So soon as even they are saved from
 the sin, which is that alone that slayes the soul, and sepe-
 rates it from its part and portion there, For blessed are they that
 do his Commandments, they have right to the Tree of Life, and to
 enter in through the gates into the City, without the which are
 the Dogs, who draw back from the truth, and lick up their
 old vomit; who for all their dreaming that they eat and drink
 in the day while the Lord's Visitation passeth over them,
 shall yet wander to and fro for meat, and grudge that they can never
 be satisfied; and at evening when they awake, and see
 the Sun is set upon them, they shall return, and grin like a dog,
 and go round about the City, but never enter to have any share
 in it, being clambered up above the Door, which is the Light.

And then both most slaves and beasts, to whom I have
 Query 23. What are the Chains in which the Angels (who kept
 not their first estate) are reserved under darkness unto the Judgement
 of the great Day? And where is the place of their confinement? And
 what is the great Day, and the Judgement? We pray you plainly de-
 monstrate.

Answer. The Chains which the Angels who kept not their
 first estate, are reserved in, are the same under which men, who
 kept not their first estate, are also reserved under darkness, unto
 the Judgement of the great Day, & that is the darkness, it falls
 into which they are both gone forth from the Light, which

was *This* *habitation* they both left, in which they were created to stand, as 'tis said, the wicked are captivated in the cords of their own sin; and snared in the works of their own hands, viz. in the deceitful counsels of their own hearts, in their own corruptions, under the bondage of which the whole Creation groans, and travels in pain together to be delivered; out of which Bonds, and Chains, and Fetters, Shackles, and sore Captivity, there is no deliverance for men, who are all to come to judgement, but in Christ, who opens the Prison-doors, by that Spirit by which he went and preached to the Spirits which were in prison in the Dungeon of Egyptian darkness of old in the days of Noah; wherein they remain reserved unto Wrath and judgement, which from the Lord must first come upon them; as assuredly as ever they sinned, and as unavoidably as travel on a Woman with Child, which she cannot possibly escape; and the place of their confinement is where-ever the said rebellious spirits are, a place not of an outward, local consideration; for although every spirit is in loco definitivo; and determined to his *fit* *place* (excepting God onely, who cannot be so) yet a spirit cannot be said to be in loco circumscriptivo.

And as for the Great Day, and the Judgement thereof, it is the Light of the Lord, (for the Light be called Day, and the Darkness be called Night) and the Judgement that the said Light layeth to the Line, and to the Plumb-line, in every Creature that hates and rebels against the Light, which manifestly condemnation on the Transgressor, and reveals from God nothing but Vengeance, Tribulation, Wrath, and Anguish, Perplexity and Disappointment, Wo, Cursing, and vexation of spirit on every evil spirit, and on every sort of man that is found in evil things the Eternal Judgement of which day of the Lord, is over all the Oaks of Bashan, and Cedars of Lebanon, and pleasant Pictures, and fenced Towers, and high Walls, and all mans glory and pomp, which Hell now opens her mouth wide to receive & over every one, and every thing that is blis and lifted up; and there can be no reckning the Judgement of it so, but that 't is over to you to you back again in your own way of *Latin* *King*, wherein ye conclude

(27)
clude your *Queries*, and I my *Answer*) you must expect and know, That

Quod sibi quisq. ferit presentis tempore Vitæ,

Hoc sibi melle erit, cum dierum hie Veniet.

To all your *Queries* above answered; you subjoin these two *Verses*,

Nō pudor est queri, quā nescis fove, doceri:

Qui SCIT Laudatur, qui NESCIT vituperatur.

To which I return, and so conclude as follows.

Nō pudor est queri, nec querere, at usq; teneri

Quærendo, atq; queri est pudor, & nescire doceri.

Qui fructu crescit SCIT, quamvis plurima nescit;

Is quod SCIT nescit, qui tantum lumina crescit.

Qui bene SCITq; alitur, SCIT & ut sit gregibus Altor;

Qui malè non aliter, quam ut se SCIRE hoc SCIAT Alter.

Haud qui SITq; Satur, facit ut qui quod SCIT, amatur:

Is, sibi quod datur, per quemq; opus hoc operatur:

Qui SCIT Salvatur, SIT at ut SCIT, & ut SCIT agatur;

Qui SIT laudatur, qui NE SIT vituperatur.

Dixi.

D { omni } S { amuel } P { iscator.
ai } s } arum } ason }

No shame to *Ask*, nor be *Ask'd*, but to weary

Free Answerers out with *Queryings*, and to *Query*

The same o're, o're, and o're again concerning

Truths, which they are ever taught, yet never learning.

He who knows little, yet bears fruit, knows much,

No knowers know that they do know, save such;

Such *Thinks*, such know that they may beas *Others*,

Some know but to be known to know by others;

No knower, but the doer of what's known

Is lov'd, who works what's given him as his own;

Who knows is sav'd (this I must needs acknowledge)

Yet let him *BE*, and acted be by's knowledge;

Who *Is* what's by him known 's of worth and prais'd,

Who *Is* not so's worth nought, despis'd, disprais'd.

S. F.

What to themselves All Men
 Sow now, (be't Good, or No)
 That must each man Reap Then
 When Christ shall say, Come, Go.

FINIS

3 2 3

Who is not to worth nought, before
 Yet let him be, and call be by's knowledge;
 Who knows is woe (that must needs be)
 Is woe, who work what's given him as his own;
 No know, but the way of what's known;
 Some know but to be known to know by error;
 Such things that are to be known to know by error;
 No know, know that they do know, have such;
 He who know little, or bears little, know much;
 They, which they are can't know, yet more learning;
 The same over, and over again, know much;
 Free & free, out with Quiring, and to Quir;
 No shame to ask, nor be ask, but to know;

page 3, line 28. for *diffinity*, read *indiffinity*.